

so good and godlike . . . that makes the
body hale
and strong and cures the sicknesses
produced by idleness. . . . In the things of this life, the
labourer is
most like to God." ¹

In the assault on pauperism, moral and
economic
motives were not distinguished. The idleness
of the
mendicant was both a sin against God and
a social
evil; the enterprise of the thriving
tradesman was at
once a Christian virtue and a benefit to the
community.

The same combination of religious zeal and
practical
shrewdness prompted the attacks on
gambling, swearing,
excess in apparel and self-indulgence in
eating and
drinking. The essence of the system was not
preaching
or propaganda, though it was prolific of
both, but the
attempt to crystallize a moral ideal in the
daily life
of a visible society, which should be at once a
Church and
a State. Having overthrown monasticism, its
"aim" was
to turn the secular world into a gigantic
monastery,
and at Geneva, for a short time, it almost
succeeded.

"In other places," wrote Knox of that
devoted city,
"I confess Christ to be truly preached, but
manners
and religion so sincerely reformed I have
not yet seen
in any place besides/' "Manners and
morals were
regulated, because it is through the *minutia*
of conduct
that the enemy of mankind finds his way to
the soul;
the traitors to the Kingdom might be
revealed by

pointed shoes or golden ear-rings, as in 1793
those guilty
of another land of *incivisme* were betrayed
by their
knee-breeches. Regulation meant
legislation, and,
still*more, administration. The word in
which both
were summarized was Discipline.
Discipline Calvin himself described as the
nerves
of religion," and the common observation
that he
assignee! to it the same primacy as Luther
had given
to faith is just. As organized in the Calvinist
Churches,
it was designed primarily to safeguard the
sacrament
and to enforce a censorship of morals, and
thus differed
in scope and purpose from the canon law of
the Church
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